101 on unaugmented Kern, as pa·lage·wan. This is term commonly used now for unaugmented Kern, but in this instance was translated as Kern River Indian. SM's use of term bears out Powers' statement, made in 1877, that "the Pal-li-ga-wo-nap [live] on Kern r.; the Ti-pa-to-la-pa on the South Fork of the Kern" (Powers, 393); Powers' information derived from member of Palagewan group, either Jose or Bill "Viejo" Chico (Powers, 394), both dead, but known to all my informants. Bancroft, 1875, on Maltby's authority, says "the Polokawynahs lived on Kern river" (Bancroft, 456). Gatschet, 1879, locates Pallegawonap E and SE of Tulare lake, on s. spurs of Sierra Nevada (U.S. Geog. Surv., 411).

173 [171] 174 History.- Tübatulabal say they always lived where found today; absence of migration legends is one of characteristics of Shoshone mythology (Lowie, 233). On basis of specialization of their language Kroeber infers that Tübatulabal have lived in present isolated location for comparatively long period of time (Handbook, 605).

[101] [773] [197] Culturally Tübatulabal are borderline California-Great Basin group with probably more Great Basin traits than generally recognized; their mythology predominantly that of Great Basin (Gayton, 1935a, 588, 595); linguistic differentiation of Tübatulabal may turn out to be superficial in many respects (Whorf, 607); all these factors suggest that occupation of present location may not have been for such long period as Kroeber suggests.

175 177 First white person to visit Palagewan was Garcés in 1776 (Garcés, 280); guides for Fray Pedro Font in 1776 penetrated beyond junction of Kern and South Fork of Kern r. and met Indians there (Font, 390). During next 50 yrs. trading trips to Chumash villages near Ventura brought [797] Tübatulabal and Palagewan in contact with San Buenaventura mission (SM), founded in 1782. By 1846 white settlers established ranches among Tübatulabal in South Fork valley (Morgan, 43). In 1857 Kern r. gold rush began in Palagewan [721] territory. During 1862 a few Tübatulabal joined Owens Valley Paiute in hostilities against whites (Chalfant, 130; SM denied this) and about this time group of Koso Indians settled in Tübatulabal [621] area, intermarrying chiefly with Kawaiisu, however (SM, FP). In 1863 between 35-40 Tübatulabal [727] and Palagewan men massacred near Kernville by American soldiery (SM, FP; Chalfant, 146; C. F. and E. W. Voegelin). Later in same yr. fairly large band of Owens Valley Paiute captives were conducted through Tübatulabal territory on way to Sebastian military reserve (Chalfant, 152), but owing to intercession of Judge Sumner of Kernville no Tübatulabal or Palagewan were removed with them (SM, PN). Between 1865-75 Tübatulabal began to practice agriculture (SM, FP); [241] in 1893 majority of Tübatulabal and few Palage- [657] wan survivors allotted land in South Fork and Kern valleys.

538 2 times (Voegelin, 1935 b, 223). Bath taken to make listeners "strong; keep them healthy," so wood would not prick them (ibid.); if listener did not want to take early morning plunge he or she gave story teller something to eat, such as few piñons, acorns, seeds. Persons in house who did not wish to incur obligations that listening to stories involved lay down, covered head with robe so they could not hear stories, and slept.

538 773 Myths could only be told in wintertime, at night; if told in summer snakes bit listeners and narrator. Tales regarded as true stories, such as Orpheus story which narrates adventures of mortal man seeking to recover his dead wife, SM would tell in summer, but it was taboo to tell Coyote myths, etc., then. A very few old persons, of whom SM is one, still narrate myths to small groups on winter nights.

524 String figures.- String figures (a·wil) made from native twine, in winter, either during day or night, for pleasure only, by men and women; "everybody knew how to make them" (FP, SM). Old people urged young people to make the figures; "if old person had a son or daughter who asked him to make some string figures, the old man would say, 'This is Coyote or Bear,' and the young people would learn how to make it by watching that old person. They seemed to make pictures with those figures. Or if a person knew a lot of figures, people would go to his house at night in winter to watch him make them; the figures might suggest stories to the maker, too" (SM). [538] Figures did not, however, accompany myths as means of illustration. Some names of string figures were: Mouse, Tugayayal (bird), Bluejay jumping (SM), Bear in house, Tugayayal flying, Coyote running, rabbit net (FP). All animals [552] mentioned above occur as characters in myths.

Same taboo extended to making string figures in summer that held for telling myths in summer (above).

WAR

721 Although Tübatulabal were probably, as Kroeber points out (Handbook, 605-606), not markedly aggressive group, nevertheless they engaged in hostilities with neighboring tribes to greater [171] extent than did, for example, their Shoshonean neighbors, Owens Valley Paiute (Steward, 1933, 306). Various central Yokuts groups made raids into Tübatulabal territory, which were followed by reprisals on part of Tübatulabal (SM, FP, FM); "the Kawaiisu used to go and fight with the Tejon people (s. Yokuts), but the Tübatulabal never did" (SM). Although SM, FP said that to [648] their knowledge relations with Koso and Kawaiisu had always been friendly, Tübatulabal even engaging Koso as allies during war with Yokuts (below), FM said he had been told by "Little Bill" Chico that Tübatulabal "often fought with the Kawaiisu,

●721 who had no friends, and with the Koso; the Tübatulabal and the Koso once had a big fight at Walker's pass." FC had picked up arrowheads on a battlefield on Nichols peak, which lies on border of Tübatulabal-Kawaiisu areas. As among most California tribes, wars did not last long, nor were
[727] fatalities heavy.

[754] Motives.- Motives for making war of usual variety (Kroeber, Handbook, 843), except witchcraft not mentioned by informants. Not every quarrel led to war; when Tübatulabal on one occasion broke formation at communal antelope drive (see section on Basic Subsistence) and Yokuts killed some of Tübatulabal taking part in drive, revengeful actions by their hosts did not lead to Tübatulabal-Yokuts war; "the Kawaiisu, Tübatulabal, Tejon, and Ventura people who were taking part in the drive just went home right away, and the Tübatulabal didn't keep fighting with the Yokuts because of this" (SM). On other hand, theft of seeds from women by strangers might promulgate series of intertribal raids.

726 Personnel of war parties.- Thirty soldiers
701 (wa·tam), grown able-bodied men, constituted "a big war party" (SM). Night before going to war, soldier could sleep with wife; in morning he rose early, swam; not subject to any food taboos. Soldiers took only arrows with them, no food, because "they didn't go a long way off to fight, and they'd come back in evening." Women did not accompany war parties. Raids staged in usual manner (Kroeber, Handbook, para. 2, 400); if possible men, women, children killed inside houses, after which raiders hurriedly retreated. Little hand-to-hand fighting in open warfare; half of force not left behind for reserves, as is situation mentioned in myth (Voegelin, 1935 b, 201). All fighting stopped at nightfall, or "when they had no more arrows they quit and came home to make some more" (SM).

701 Leader (noŋo·i'il) selected by chief, who did
553 not himself accompany war parties; leader would be man who had killed one or more foes in previous fights and thus earned title of noŋo·i'il, previous to his appointment to leadership. After some of Koso had settled in South Fork valley they and
[648] Koso across Sierras to E were asked by Tübatulabal to aid latter in war against Yokuts group; these allies not paid for their assistance, but gave help as evidence of their friendliness.

727 Prisoners, war dance.- Prisoners of either sex not taken; scalping, torture denied by all informants. Soldiers took dead enemies' bows and arrows, or "just one arrow" (MM) and displayed these when they returned home; these bows (mugutiŋ a·lin, dead bow) put to practical use by men who had taken them (SM).

726 War dances of incitement, or victory dances
727 after return home not held (SM); FP said no victory dance, but described a round dance, which was

682 Murders not condoned, either within or outside
●721 tribe; murder committed by member of neighboring tribe constituted cause for war against tribe to which murderer belonged.

685 Theft usually went unpunished; theft of money
671 did not often occur, because it was kept well hidden. When currency displayed, as at face washings, it was kept in money jars; at games there were persons present whose duty it was to keep watch over bets made. Other valuables besides money also "hidden good"; if stolen, as occasionally happened, shaman sometimes denounced thief, ordered him to return goods (see Autobiography of FP). If caches of piñons, acorns robbed, "the owner usually didn't know about it, because the caches were so big" (SM); MM said thief caught in act lectured severely, but otherwise went unpunished.

685 Finder of hidden property entitled to keep full
425 amount of property found, even though owner might still be alive.

622 In hunting, if 2 or more men shot at deer, he
422 whose arrow first touched deer could claim it,
578 although another man's arrow might have killed
627 animal; disputes which sometimes started when this happened were taken to chief who settled them according to foregoing rule.

684 Marrying one's relative (see section on Cycle
626 of Life) constituted grave moral offense which roused disapproval of entire community, but no formal punishment accorded either member of
[837] couple. Adultery disapproved, but was not punished and was "not nearly so bad as a man's marrying his
[836] cousin." Parents forbid girls to enter promiscuously into sex relationships, but admonitions often went unheeded, "just as they do now" (FP); young people often mated at dances.

626 A good man, man with a big heart, did not be-
577 come angry quickly, was quiet, took care of his family well, was not lazy and, when told to do something, did not immediately jump up and do it, but was leisurely and dignified in his actions. "Young men had to learn to be this way" (SM, MM). Men who became angry quickly were referred to as men with small hearts. Industriousness won praise, but neither attainment of wealth nor bravery in war stressed as ideals. Parents, older persons taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their full share to fiestas subject to public criticism by chief or dance manager, also to supernatural punishment by shaman. Braggarts who boasted about what they would do in critical situations, but who failed when faced with such, subjected to ridicule and memory of their failure served as subject matter for anecdotal material. Lazy women
[578] and women who fought, "pulling each other's hair, until their husbands had to separate them," incurred general criticism of community.

576 Greeting used after short absence is ma', hello; Voegelin gives several more exclamatory particles (Voegelin, 1935 a, 180). Expressions for good morning, good noon, good evening also